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Maxims and Proverbs

—OF—

BIBLE AND TALMUD

QUINTESSENCE OF JEWISH MORALS AND ETHICS, FOR HOME AND SCHOOL.

—BY—

D. A. FRIEDMAN.

PUBLISHED BY THE
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D. A. FRIEDMAN.

ENDORSEMENTS

I take pleasure in endorsing Mr. D. A. Friedman's little book, "Maxims and Proverbs of Bible and Talmud," which contains a very carefully chosen selection of ethical principles, expressed in practical rules of conduct, and might well serve for home study and as a text book in religious schools.

Phila., March 18, 1901.

M. JASTROW.

2117464

ENDORSEMENTS.

כב״ד ידידנו הרב החכם השלם מו״ה ד. א. פרידמאן כבר הראה פעלו זה שנים רבות בספריו הנחוצים ומועילים אשר חבר בכל מקצועות הספרות העברית, והפיץ מרגניות חכמתו ברוסיא ואמעריקא בכספריו היקרים לחנוך הדור החדש על דרך הדת והדעת. עתה הוסיף אומץ להוציל ספרו ״פתגמים ומשלים מכ״ק והתלמוד״ בישבת אנגלית וחזקה לחבר כמוהו שיצא מתחת ידו דבר משובח ומתוקן. וכחבריו הקודמים גם הוא ממולא ברעת ויראת ה״ לקרב את לבות בני הנעורים לתורה ולתעודה אמינא לפעלו טבא יאושר חילו ירצה פעלו ויראה שבר בעמלו כברכת ה״כוח כ ח אדר תרסא לפ ק.

נאם דוב אריי באא מו הגאון מו״ה אברהם הכהן זלל הה לעווינטהאל חו״פק פ לאדעלפיא.

My friend Rev. D. A. Friedman is well known as an author among our brethern in Russia and in this country for many years. He wrote many books of various kinds of Hebrew literature, especialy of a pedagoguic and educational character, which are now in use in many Hebrew schools. His present book, "Maxims and Proverbs of Bible and Talmud" is a treasure of Jewish science and is useful to everyone. I express my thanks to the author for his noble work and wish him success.

B. L. LEVINTHAL,
Rabbi of the United Orthodox Congregations of Philadelphia.

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THE WOMAN.

—o—

1. The wise woman buildeth her house, but the foolish pulleth it down with her own hands. (*Prov.* xiv *1.*)

2. A virtuous woman is a crown to her husband, but she that brings shame is as rottenness in his bones. (*Ibid,* xii, *4.*)

3. As a golden ring in a swine's snout, so is a handsome woman which is without discretion. (*Ibid,* xi, *22.*)

4. Grace is false, beauty is vain, but a woman that feareth God, she shall be praised. (*Ibid,* xxxi, *30.*)

5. A gracious woman retaineth honor as diligent men retain riches. (*Ibid,* xi, *16.*)

6. A continual dropping on a rainy day and a contentious woman are alike. (*Ibid,* xxviii, *15.*)

7. It is better to dwell in a corner of a roof than with a quarrelsome woman in a roomy house. (*Ibid,* xxi, *9.*)

8. One man among a thousand did I find,

but a woman among all these did I not find. (*Eccl's*, vii, *28*.)

LOVE.

—o—

1. Hatred stirreth up strifes; but love covereth all sins. (*Prov.* x, *17*.)

2. Better is a dinner of herbs where love is than a stall-fed ox and hatred therewith. (*Ibid*, xv, *17*.)

3. He that covereth a transgression seeketh love; but he that repeateth a matter separateth confident friends. (*Ibid*, xvii, *9*.)

4. Strong as death is love; its heat is the heat of fire—a flame of God. Many waters are not able to quench love, nor can the rivers flood it away. (*Sol. Song*, viii, *6*.)

THE WIFE.

—o—

1. Let thy fountain be blessed; and rejoice with the wife of thy youth. The lovely gazelle and the graceful chamois: Let her bosom satisfy thee at all times, and be thou ravished always with her love. (*Prov.* v, *18, 19*)

2. Whoso hath found a good wife hath found happiness, and hath obtained favor from the Lord. (*Ibid*, xviii, 22.)

3. House and wealth are an inheritance from fathers; but an intelligent wife is from the Lord. (*Ibid*, xix, *114.*)

4. Enjoy life with the wife whom thou lovest all the days of the vanity which God hath given thee under the sun, for this is thy portion in this life and in thy toil which thou toilest under the sun. (*Eccles*, ix, *9.*)

PARENTS AND CHILDREN.

—o—

1. A wise son maketh a glad father; but a foolish son is the grief of his mother. (*Prov.* x, 1.)

2. A fool despiseth his father's instruction, but he that regardeth reproof is prudent. (*Ibid*, xv, 5.)

3. Children's children are the crown of old men, and the glory of children are their fathers. (*Ibid*, xvii, *6*.)

4. Whoso robbeth his father or his mother and saith, it is no transgression; the same is a companion of a destroyer. (*Ibid*, xxviii, *24*.)

5. He that spareth his rod hateth his son; but he that loveth him chastiseth him betimes. (*Ibid*, xiii, *24*.)

6. Train up the lad in accordance with his course. Even when he groweth old will not depart from it. (*Ibid*, xxii, *6*.)

7. Withold not correction from a lad; for

if thou beatest him with the rod he will not die. Thou shalt beat him with the rod and shall deliver his soul from hell. (*Ibid*, xxiii, *13-14*.)

8. Correct thy son and he will give thee rest: yea, he will give delight unto thy soul. (*Ibid*, xxix, *17*.)

INSTRUCTION.

—o—

1. Whoso loveth instruction loveth knowledge; but he that hateth reproof, is brutish. (*Prov*. xii, *b*.)

2. Poverty and shame shall be to him that rejected instruction, but he that regardeth reproof shall be honored. (*Ibid*, xiii, *18*.)

3. Instruction is grievous unto him that forsaketh the right way. He that hateth reproof shall die. (*Ibid*, xv, *10*.)

4. A scorner loveth not one that reproveth him; neither will he go unto the wise. (*Ibid*, *12*.)

5 He that correcteth a scorner aquireth for himself abuse, and he that reproveth the wicked getteth himself a blemish. Give instruction to the wise and he will become yet wiser, teach a just man and he will increase in learning. (*Ibid* ix, *8-9.*)

6. It is better to hear the rebuke of the wise, than that a man should hear the song of fools. (*Eccles,* vii, *5.*)

WISDOM.

—o—

1. Happy is the man that findeth wisdom; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is dearer than pearls, and all precious things are not equal unto her. (*Prov.* iii, *13-15.*)

2. He that walketh with wise men will become wise; but he that associateth with fools will be destroyed. (*Ibid,* xiii, *20.*)

3. The scorner seeketh wisdom and findeth

it not; but knowledge is easy to the man of understanding. (*Ibid.* xiv, *6.*)

4. Let a bear, robbed of her whelps meet a man rather than a fool in his folly. (*Ibid,* xvii, *12.*)

5. A fool hath no delight in understanding, but in making known his own ideas. (*Ibid,* xviii, *2.*)

6. Speak not before the ears of a fool; for he will despise thy intelligent words. (*Ibid* xxiii, *9.*)

7. As a dog returneth to his vomit, so doth a fool repeat to act in his folly. (*Ibid,* xxvi. *11.*)

8. Seest thou a man wise in his own conceit, there is more hope of a fool than of him. (*Ibid, 12.*)

9. It is better to hear the rebuke of a wise than that a man should hear the song of fools. For as the crackling of thorns under a pot, so is the laughter of a fool. (*Eccles,* vii, *5.*)

10. The words of wise men heared in quiet are better than the cry of him that ruleth among fools. (*Ibid, 17.*)

11. The poor man's wisdom is despised and his words are not heared. (*Ibid*, ix, *16*.)

ADVICE.

—o—

1. Where no counsel is the people fall ; but in the multitude of counsellors there is safety. (*Prov.* xi, *18*.)

2. Without consulation plans are frustrated; but through multitude of counsellors they are established. (*Ibid*, xv, *22*.)

3. Counsel in the heart of man is like deep water ; but a man of understanding will draw it out. (*Ibid*, xx, *5*.)

4. There are many thoughts in a man's heart : but the counsel of the Lord alone will stand firm. (*Ibid*, xix, *21*.)

TALKING.

—o—

1. In a multitude of words transgression cannot be avoided; but he that refraineth his lips is intelligent. (*Prov.* x. *19.*)

2. He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction. (*Ibid*, xiii, *3.*)

3. Even a fool, when he keepeth silence, is counted wise; he that shutteth his lips is esteemed a man of understanding. (*Ibid*, xvii, *28.*)

4. Death and life are in the power of the tongue, and they that love it, will eat its fruit. (*Ibid* xviii, *21.*)

5. Whoso keepeth his mouth and his tongue keepeth his soul from troubles. (*Ibid*, xxi, *23.*)

6. Let another man praise thee, and not thy own mouth; a stranger, and not thy own lips. (*Ibid*, xxvii, *2.*)

DILIGENCE.

—o—

1. Go to the ant thou sluggard! consider her ways and be wise: She hath no prince, officer, or ruler, provideth her provision in Summer, gathereth her food in the harvest. How long wilt thou lie down, O sluggard, when wilt thou arise of thy sleep? (*Prov.* vi, *6-9.*)

2. He that laboreth with an indolent hand becometh poor; but the hand of the diligent maketh rich. (*Ibid*, x, *6.*)

3. The inteligent son gathereth in summer (in his youth); but the shameful son sleepeth still in harvest. (*Ibid*, *7.*)

4. As vinegar is to the teeth and smoke is to the eyes, so is the sluggard to those that send him. (*Ibid*, *26.*)

5. The sluggard desireth and hath nothing; but the diligent will be abundantly gratified. (*Ibid*, xiii, *4.*)

6. He that is slothful in his work is a brother to the destroyer. (*Ibid*, xviii, *9.*)

7. As a door turneth upon its hinges, so doth the slothful upon his bed. (*Ibid*, xxvi, *14*.)

8. The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth. (*Ibid*, *15*.)

9. He that tilleth his ground will have plenty of bread; but he that runneth after idle things will have enough of poverty. (*Ibid*, xxviii, *19*.)

10. By much slothfulness the building decayed, and through idleness the house dropeth through. (*Eccles*, x, *18*.)

PRAYING.

—o—

1. The Lord is nigh unto all those who call on him—to all who call on him in truth. (*Psalm*, CXLV, *18*.)

2. The Lord is far from the wicked; but the prayer of the righteous doth he hear. (*Prov.* xv, *29*.)

3. He that turneth away his ear from hearing the law, even his prayer becometh an abomination. (*Ibid*, xxviii, *9.*)

4. And when ye spread forth your hands I will withdraw my eyes from you; yea, when ye make ever so many prayers I will not hear: Your hands are full of blood. Wash yourself, make yourself clean, put away your evil deeds from before my eyes, cease to do evil, learn to do well, seek for justice, relieve the oppressed, do justice to the fatherless, plead for the widow. (*Isaiah*, i, *15-17.*)

EATING AND DRINKING.

—o—

1. The righteous eateth to satisfy his desire; but the belly of the wicked always sufferеth want. (*Prov.* xiii, *25.*)

2. Eat not the bread of a man with an evil eye, and do not long for his dainty meats, for as he thinketh in his heart so is he. Eat

and drink saith he to thee, but his heart is not with thee. (*Ibid*, xxiii, *6-7*.)

3. Be not among wine-bibbers, among the riotous eaters of flesh, for the drunkard and the glutton will come to poverty. (*Ibid, 20-21*.

4. Who hath woe? Who hath sorrow? Who hath quarrels? Who hath complains? Who hath wounds without cause? Who has redness of eyes? They that tarry late over the wine: they that come to seek for mixed drink. Do not look on the wine when he looketh red, when he giveth its color in the cup, when he glideth down so readily. At the last it will bite like a serpent, and like a basilisk will it sting. (*Ibid, 29-32*.)

CHARITY.

—o—

1. There is a man that scattereth gift and yet his wealth is increased, and there is one that withholdeth more than is proper and still cometh only to want. (*Prov.* xi, *24*.)

2. Whoso stoppeth his ears against the cry of the poor, he also will cry himself but shall not be answered. (*Ibid*, xxi, *13*.)

3. A gift in secret pacifieth anger; but a bribe in the bosom causeth strong fury. (*Ibid*, *14*.)

4. He that is liberal to the poor lendeth unto the Lord, and his good deed will he repay unto him. (*Ibid*, xix, *17*.)

5. If thy enemy be hungry give him bread to eat; if he be thirsty give him water to drink. (*Ibid*, xxv, *21*.)

6. He that giveth to the poor will not have any want, but he that hideth his eyes will have an abundant of curse. (*Ibid*, xxvii, *27*.)

RIGHTEOUSNESS.

—o—

1. The curse of the Lord is in the house of the wicked, but the habitation of the righteous will be blessed. (*Prov*. iii, *33*.)

2. Treasures of wickedness profit nothing, but righteousness delivereth from death. (*Ibid*, x, *2*.)

3. The memory of the righteous is blessed, but the name of the wicked shall rot. (*Ibid*, 7.)

4. As the whirlwind passeth by, the wicked is no more; but the righteous is an everlasting foundation. (*Ibid, 25.*)

5. He who is firm in righteousness attaineth to life, and he that pursueth evil doth it to his death. (*Ibid*, xi, *19*,)

6. The righteous is delivered out of distress, and the wicked cometh in his stead. (*Ibid*, xi, *8*.)

7. When it goeth well with the righteous, the town rejoiceth; and when the wicked perish there is shouting. (*Ibid, 10.*)

8. To exercise righteousness and justice, is more acceptable to the Lord than sacrifice. (*Ibid*, xxi, *3*.)

9. A just man falleth seven times and riseth up again; but the wicked stumbleth into mischief. (*Ibid*, xxiv, *16*.)

10. He that saith unto the wicked, Thou art righteous, him will the people curse. Nations will abhor him. (*Ibid, 24.*)

11. Be not righteous over much; neither show thyself over-wise. Why wouldest thou destroy thyself? (*Eccles*, vii, *16.*)

WEALTH AND POVERTY.

—o—

1. The rich man's wealth is his strong town; the terror of the poor is their poverty. (*Prov.* x, *15.*)

2. There is that maketh himself rich, yet hath nothing : There is that maketh himself poor yet hath great riches. (*Ibid,* xiii, 7.)

3. Wealth gotten by vain deeds will be diminished; but he that gathereth by labor will increase it. (*Ibid, 11.*)

4. The poor is hated even by his own neighbor; but the rich hath many friends. (*Ibid,* xiv, *20.*)

5. All the days of the afflicted are evil;

but he that is of a merry heart hath a continual feast. (*Ibid*, xv, *15*.)

6. The poor speaketh entreatingly; but the rich answereth roughly. (*Ibid*, xviii, *23*.)

7. The rich ruleth over the poor, and the borrower is servant to the lender. (*Ibid*, xxii, *7*.)

8. The rich man is wise in his own eyes; but the poor that hath understanding can search him through. (*Ibid*, xxviii, *11*.)

9. The sleep of the laboring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. (*Eccles*, v, *11*.)

PROVIDENCE.

—o—

1. The eyes of the Lord are in every place, looking on the bad and the good. (*Prov*. xv, *3*.)

2. Hell and destruction are before the Lord: How much more then the hearts of men! (*Ibid*, *11*.)

3. All the ways of a man are pure in his own eyes; but the Lord measureth the spirits. Commit thy works unto the Lord, and thy thoughts will be established. (*Ibid*, xvi, *2-3*.)

4. When a man's ways please the Lord, he maketh even his enemies to be at peace with him. (*Ibid*, *7*.)

5. A man's heart deviseth his way; but the Lord directeth his steps. (*Ibid*, *9*.)

6. The folly of a man preverteth his way, and his heart freteth against the Lord. (*Ibid*, xix, *3*.)

7. Man's goings are of the Lord; how can a man then understand his own way? (*Ibid*, xx, *24*.)

8. There is no wisdom, nor understanding, nor counsel against the Lord. (*Ibid*, xxi, *30*.)

HONESTY.

—o—

1. Withhold not a benefit from him who

is deserving it, when it is in thy power to do it. Say not unto thy neighbor. Go, and come again, and to-morrow I will give: when thou hast it by thee. (*Prov.* iii, *27-28.*)

2. Contrive not against thy neighbor any evil, when he dwelleth in safety with thee. Quarrel not with any man without cause, if he have done thee no harm. (*Ibid*, *29-30.*)

3. Whoso bestoweth evil in return for good—evil shall not depart from his house. (*Ibid*, xvii, *13.*)

4. At the fall of thy enemy do not rejoice; and at his stumbling let not thy heart be glad. (*Ibid*, xxiv, *17.*)

5. Say not, As he hath done to me so will I do to him: I will recompence every man according to his doing. (*Ibid*, *29.*)

FRIENDSHIP.

—o—

1. A friend loveth at all times, and as a

brother is he born for the time of distress. (*Prov.* xvii, *17.*)

2. A man's many companions are hurtful to him; but there is many a friend that cleaveth closer than a brother. (*Ibid*, xviii, *24.*)

3. Wealth bringeth many friends; but the poor becometh separated from his only friend. (*Ibid*, xix *4.*)

4. Make thy foot scarce in the house of thy friend: lest he have too much of thee and so hate thee. (*Ibid*, xxv, *17.*)

5. Thy own friend and thy father's friend, thou must not forsake; but into thy brothers house enter not on the day of thy calamity: better is a near neighbor than a distant brother. (*Ibid*, xxvii, *10.*)

SLANDER AND CONTENTION.

—o—

1. He that hideth hatred hath lips of false-

hood; and he that spreadeth abroad an evil report is a fool. (*Prov.* x, *18.*)

2. A talebearer revealeth secrets; but he that is of a faithful spirit concealeth the matter. (*Ibid*, xi, *13.*

3. The words of a whisperer are as tit-bits; but they go down into the innermost parts of the body. (*Ibid*, xviii, *8.*)

4. Where no wood is, there the fire goeth out; so where there is no whisperer, strife is silenced. As char-coals are added to burning coals, and wood to fire: so is a contentious man fitted to enkindle strife. (*Ibid*, xxvi, *20-21.*)

5. Carry on thy cause with thy neighbor; but discover not the secrets of another. Lest he that heareth it put thee to shame, and thy infamy never be removed. (*Ibid*, xxv; *9-10.*)

6. Drive away the scorner, and strife will go off; and will cease contention and dishonor. (*Ibid*, xxii, *10.*)

7. Surely the serpent will bite without enchantment; and a babbler is no better. (*Eccles*, x, *11.*)

WRATH.

—o—

1. He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly. (*Prov.* xiv, *29.*)

2. A soft answer turneth away fury: but a mortifying word stirreth up anger. (*Ibid*, xv, *11*)

3. He that is slow in anger is better than a hero; and he that ruleth his spirit, than the conqueror of a city. (*Ibid*, xvi, *16.*)

4. It is intelligence in man to be slow in his anger, and it is his glory to pass over a transgression. (*Ibid*, xix, *11.*)

5. Make no friendship with an angry man; and with a furious man thou shalt not go. Lest thou learn his ways and get a snare to thy soul. (*Ibid*, xxii, *24-25.*)

6. By long forbearing is a prince persuaded, and a soft tongue breaketh bones. (*Ibid*, xxv, *5.*)

7. Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. (*Eccles*, vii, *9.*)

PRIDE AND HUMBLENESS.

—o—

1. Every one that is proud is an abomination to the Lord. (*Prov.* xvi, *4.*)

2. Pride goeth before downfall and an haughty spirit before stumbling. (*Ibid*, *18.*)

3. Better it is to be of an humble spirit with the lowly, than to divide spoil with the proud. (*Ibid*, *19.*)

4. Haughtiness of the eyes, and an immoderate heart, are the sinful field of the wicked. (*Ibid*, xxi, *4.*)

5. The reward of humility and the fear of the Lord are riches, honor, and life. (*Ibid*, xxii, *4.*)

6. The pride of a man will humble him; but the humble in spirit will attain to honor. (*Ibid*, xxix, *23.*)

TRUTH AND FALSEHOOD.

—o—

1. The lips of truth will stand firm for

ever; but the tongue of falsehood is only for a moment. (*Prov.* xii, *19.*)

2. Lips of falsehood are an abomination to the Lord; but they that deal in faithfulness are his delight. (*Ibid*, *22.*)

3. An evil-doer listeneth to false lips; a liar giveth ear to a naughty tongue. (*Ibid*, xvii, *4.*)

4. Bread of falsehood is pleasent to a man; but afterward his mouth will be filled with gravel-stones. (*Ibid*, xx, *17.*)

5. Buy the truth and sell it not; also wisdom, and instruction, and understanding. (*Ibid*, xxiii, *23.*)

9. A man that testifieth as a false wittness against his neighbor is a battle-axe, a sword and a sharpened arrow. (*Ibid*, xxv, *18.*)

7. Two things do I request of thee: deny them not to me before I die. Remove from me vanity and lying word; give me neither poverty nor riches; feed me with food convenient for me. (*Ibid*, xxx, *7 8.*)

OF THE TALMUD.

THE WOMAN.

—o—

1. God gave woman more understanding than man. (*Nidda, 45, b.*)

2. Why is the voice of a woman more pleasant than that of a man? The man is made of dust (*Genesis, II., 7.*) the woman from a bone, (*Ibid, 22.*) and the sound of bone is clearer than the sound of dust. (*Nidda, 31, b.*)

3. An old woman is a treasure in the house, an old man is a cause of discension in the house. (*Eruchin, 19, a.*)

4. A woman always carries her weapons with her.—She is able to subdue the strongest man.—(*Aboda Zara, 25, a.*)

5. A sixty-year-old woman desires to dance like a six-year-old girl. (*Moed Katan, 9. b.*)

6. One sheep follows the other, and a daughter follows the mother. (*Kethuboth, 63, a.*)

7. A woman recognizes a new-comer quicker than a man. (*Berachoth, 10, b.*)

8. A woman is less hospitable to visitors than a man. (*Baba Mezia, 87, b.*)

9. Women are more frivolous than men. (*Sabbath, 33, b.*)

10. Women are more talkative than men. (*Berachoth, 43, a.*)

11. Ten measures of talk were bestowed on the world; woman took nine. (*Kidushim, 49 b.*)

12. A woman can do two things at one time—spin and chatter. (*Megilla, 14, b.*)

LOVE.

—o—

1. Whenever love depends upon some material cause, with the passing away of that cause, love too, passes away, but if it be not dependent upon such a cause, it will not pass away for ever. (*Aboth, 5, 19.*)

2. When our love was strong there was room for both on the edge of a sword, but when our love grew cold a bed of sixty meters was too small. (*Sanhedrin, 7, a.*)

3. When a man dies from love of woman there is no judgment. (*Baba Mezia 97, a*)

4. Love perverts the right path. (*Sanhedrin, 105, b.*)

5. The Holy One, blessed be He, said unto Israel: "My dear children, I require of you nothing that I have not provided for you. And what have I required of you? Only that you should love one another, honor each other and treat each other with regard. (*Tana de be Elijahu.*)

6. Love thy fellowman as thyself (*Lev. XVIII. 19.*) This is the great principle of law. (*Siphri to Kidushin.*)

MARRIAGE.

—o—

1. Why does the man seek the woman to marry and woman does not seek man? Because he who loses something seeks it. The first man

while sleeping lost a rib, from which woman was made. (*Nidda, 31, b.*)

2. He who has not a wife knows not what joy is, what good fortune is, what blessing is and cannot be called a man. (*Yebamoth, 63, b.*)

3. If you are going to buy a farm do not delay; if you are going to marry think well. Seek a wife a grade lower than yourself; a friend a grade higher than yourself. (*Yebamoth, 63, a.*)

4. He who marries for money will have wicked children. (*Kidushin, 70, a.*)

5. Sell everything you possess to obtain in marriage the daughter of a learned man. (*Pesachim, 49, a.*)

6. A woman is more content to have one measure of food and be married than to have ten measures of food and be single. (*Sota, 20, a*)

7. When one desires to wed a woman he should inquire about the character of her brothers, as the children inherit the traits of the mother's brothers. (*Baba Bathra, 110, a.*)

8. It is prohibited, a man to betroth a wo-

man unto himself without seeing her, for he may afterward find about her something that he dislikes and hate her for that; while the law commands: "Love thy fellow-man. (*Kidushin, 41, a.*)

9. When a girl has lovely eyes it is a token that she is pretty. (*Taanith, 24, a.*

10. When charlatans began to spread over the world, the Jewish daughters wished only to marry charlatans, for our generations judge by the outer shell and not by the kernel. (*Sota, 47, b.*)

THE WIFE.

—o—

1. Who is a really pious woman? She who obeys the wishes of her husband. (*Nedarim, 66, b.*)

2. When man and wife live contentedly the spirit of God is between them. If they do not live contentedly, a fire consume them. (*Sota 17, a.*)

3. A man should be careful not to belittle the respect his wife has deserved, for God's blessing comes to the house because of the wife. (*Baba Mezia, 59, a.*)

4. A man should guard himself against aggravating his wife, as she is prone to tears; and the punishment comes very soon. (*Ibid.*)

5. *Rabba* said to the dwellers of Mechuza: "Honor your wives and you will become wealthy." (*Ibid.*)

6. The man who is jealous of his wife is mad. (*Sota, 3 a.*)

7. He who lost his first wife, the world becomes dark to him. (*Sanhedrin, 22, a.*)

8. If your wife is small, bend to her and whisper in her ears.—Take always advice of your wife.—(*Baba Mezia, 50, a.*)

9. Happy is the man who has a handsome wife, the number of his years are doubled (*Yebamoth, 63, b.*)

10. A pretty wife, a splendid house and fine furniture give constant pleasure (*Berach. 57, b.*)

11. A man should love his wife as himself

and respect her more than himself. (*Yebamoth, 62, b.*)

12. A man should live below his income but dress according to his income and honor his wife and children above his income, for they are dependent on him and he his dependent on God. (*Chulin, 84, b.*)

13. He who depends on his wife for a living will never see a blessing in his undertaking. (*Pesachim 50, a.*)

14. Do not devote yourself too much to your wife; the left hand should repell and the right embrace. (*Sota 47, a.*)

15. The wife of a learned man receives the same honor as he himself. (*Shebuoth, 30, b.*)

PARENTS AND CHILDREN.

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1. There are some who give their parents rich food and still sin against them; and others

who put their father to work in a mill and yet they earn the blessing of God. (*Kidushin,31, a.*) See note 1.

2. The Creator knew that a son honors his mother more than his father, therefore He wrote the command: Honor thy father and thy mother, (*Exod. 20, 12,*) placing the father first—He knew that a son fears his father more than his mother, and therefore He said: "Ye shall fear, every man, his mother and his father, (*Levit. 19,3,*) placing the mother first. (*Ibid.*)

3. How much honor must be shown to parents? Even when the father throws a bag of his son's gold into the sea, the son must not reproach him. (*Ibid, 32, a.*)

4. When a father violates a command of the Tora, the son must not reproach him for it, but must say: "Father, it is written in the Tora thus"— (*Ibid, 32, a.*)

5. Honor your step-father and step-mother as your right parents. *Kethuboth, 103, a.*

6. Do not show more love for one son than for the others, because Jacob gave to

Joseph a coat of many colors, his brothers envied him, and the result was that our ancestors became slaves in Egypt. (*Sabbath, 10, b.*)

7. Do not show too much love to a child: The left hand should repel and the right hand embrace. (*Sota, 47, a.*)

8. If your daughter is grown up, liberate your slave and unite them in marriage. (*Pesachim, 113, a.*)

9. He who gives his daughter in marriage to an ignorant man is as wicked as if he bound her and placed her for a lion. (*Ibid, 69, a.*)

10. The Holy Script says that God will never forgive him who gives his daughter in marriage to an old man or compells his young son to marry. (*Sanhedrin, 76, b.*)

11. Who does charity continually? He who supports his wife and children. (*Kethuboth, 50, a.*)

12. He who has no children is regarded as a dead person. (*Ibid, 64, b.*)

STUDY AND STUDENTS.

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1. Every man, even a heathen, who occupies himself with the study of the law, is on an equal footing with a high priest. (*Baba Kama, 38, a.*)

2. Knowledge is like fire, (*Jer.* xxiii *29,*) Even as fire does not burn without fuel, so knowledge cannot be acquired by a man who studies without a master. (*Taanith 7, a.*)

3. Knowledge is like wood (*Prov.* iii *18.*) Even as a small splinter will kindle a log, so it is with the studious; the pupils sharpen the wits of their teacher. (*Ibid.*)

4. Knowledge is compared to water, wine and milk (*Isaiah* LV, *1.*) Even as these liquids cannot be kept pure in any but earthen pots, so knowledge cannot remain with any but humble man. (*Ibid, 5 a.*)

5. Knowledge is like a breast.(*Prov.* V, *19*) The more the child suckles the more milk he finds; and the more one studies, the more pleasure he finds therein. (*Erubin, 54, b.*)

6. Knowledge is like a nut, the kernel remains clean no matter in what dirt the shell may have rolled; even so with the student; although he sins, his erudition remains clean and clear. (*Chagiga 15, b.*)

7. If one should tell you: "I have studied a great deal but have gained very little knowledge" do not believe him; If one should say; "I have studied but little and have gained a great deal of knowledge" doubt him also. But if one should say, "I have studied and gained a great deal" believe him. (*Megilla 6, b.*)

8. The only condition that can really be called poverty is when one has no education. (*Nedarim 41, a.*)

9. If you have gained knowledge what do you lack? If you have not gained knowledge what have you gained? (*Ibid.*)

10. Take care of the children of the poor, for they are more likely to become learned men than the children of the rich. (*Ibid, 81, a.*)

11. Learned men become wiser as they

grow older, igororant men become more stupid. (*Ibid, 152, a.*)

12. When a learned man has a stain on his garment he deserves death. (*Ibid, 114, a*)

13. Honor an old man who has forgotten his knowledge because of misfortune. (*Berachoth, 8, b.*)

14. He who is ignorant regards the learned man upon his first sight as a golden pitcher. After having had some discourse with him, he regards him as a silver pitcher. If he shows him any favor he regards him as worthless as an earthen broken pitcher. (*Sanhedrin 52, b.*)

15. God says to man: "My light—learning—is in your hands, and your light—the soul—is in my hands. If you guard my light, I will guard your light. If you disregard my light I will disregard your light. (*Jalkut of the Psalms, 617.*)

16. Rabbi Juda and Rabbi Chiya once journeyed together and they came to a city. They asked if there was a learned man in that city whom they could visit, and they were told that there was one, who, however, was blind. They

visited him, and after they took their leave he said to them: "You have visited a man who can be seen but cannot see, therfore you will one day be received by one who sees, but cannot be seen. (*Chagiga 5, b.*)

17. This is the way to gain knowledge: Eat bread and salt, drink water sparingly, indulge in no luxuries. Then you will attain the highest pinnacle of fortune here and hereafter. (*Aboth, 6; M, 4.*)

18 Let thy house be a house of assembly for the wise; and dust thyself with the dust of their feet, and drink their words in thirsty desire. (*Ibid 1; , 4.*)

19. Make thy study of the law a fixed duty; say little and do much, and receive every man with friendly mien. (*Ibid 1, 15.*)

20. The study of the Torah and worldy employment are commandable together for their joint occupation removes all thoughts of sin, and all study of the law not associated with worldy employment, must eventually prove futile and will be the cause of sin. (*Ibid, 22.*)

21. Who is a wise man? He who learneth from everybody. (*Ibid, 4, 1.*)

22. Let the honor of your disciple be as dear to you as your own, and the honor of your associate as your reverence for your master, and your reverence for your master like the awe of Heaven. (*Ibid, 4, 15.*)

PRAYER.

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1. God says to man; "If you come to my house I will come to your house; if you will not come to my house I will not come to yours." (*Succa, 53, a.*)

2. Even when a man is in the greatest peril and a sword threatens him, he should not despair but pray to God for succor. (*Berachoth, 10, a.*)

3. The idols appear to be very near their worshipper; in reality they are very far. The idolator places his idol in his house. He calls to

him; he prays to him; he kneels before him; but his idol answers not. God Eternal appears to be very far off; we see Him not, and yet he hears the prayers of all and aids them. (*Jerushalmi Berachoth.*)

4. When the burglar is breaking into a house, he calls on God to help him. (*Berachoth, 63, a.*)

5. TheBible says: "To love the Lord your God and to serve him with all your heart and all your soul"— How can one serve God with the heart? It means prayer. (*Taanith, 2, a.*)

6. God desires the prayers of the pious men. (*Yebamoth, 64, a.*)

7. He who has a synagogue in his neighborhood and avoids to come therein for prayer, is called a bad neighbor. (*Berachoth, 8, a.*)

8. He who is loud in his prayers is short in his faith. (*Berachoth, 24, b.*)

EATING AND DRINKING.

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1. A man should not dine before he has fed his animals. (*Gittin, 62, b.*)

2. Do not ask one to dine with you when you know that he would not. (*Chulin, 94, a.*)

3. He who afflicts his body with too much fasting is a sinner. (*Taanith, 11, a.*)

4. The noble men of Jerusalem did not join in a meal unless they knew with whom they were to dine. (*Sanhedrin, 23, a.*)

5. He who eats in the streets is like a dog. (*Kiddushin, 40, b.*)

6. Chew well and you will find it in the feet (*Sabbath, 152, a.*)

7. Make your Sabbath like a week-day if you are in want, and do not depend upon others. (*Ibid, 118, a.*)

8. More die from the pot—by over-eating themselves—than from need. (*Ibid, 33, a.*)

9. Eat when you are hungry, drink when you are thirsty. (*Berachoth, 59, b.*)

10. There is always room for delicacies. (*Megilla, 7, b.*)

11. Do not indulge in drink and you wil[1] not sin. (*Berachoth, 29, b.*)

12. When wine goes in, secrects come out. (*Erubin, 65, b.*)

13. Wine causes mourning to the world—Wine brings poverty. (*Yuma, 76, b.*)

14. Samuel said to his pupil Rab Jehuda: "Eat and drink while you are able to, for the world is like a wedding; if you can afford it, enjoy yourself; for there is no pleasure in the grave; death will not wait for you. You will say, perhaps "I will save and leave a fortune to my children," but who will tell you about it? Man is like the grass of the field—these sprout and thus wither. (*Erubin, 54, a.*)

CLOTHES.

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1. Silk is fit for a gentleman. (*Sabbath, 10, a.*)

2. Clothes make the man. (*Ibid, 113, b*)

3. In the city my name tells, abroad my clothes. (*Ibid, 145, a.*)

4. If you are in want of clothes pay more than the value, if you are in want of food pay the value only. (*Baba Mezia, 52, a.*)

LABOR.

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1. Every man should teach his son a light and clean trade. *Kidushin, 82, a.*)

2. He who does not teach his son a trade teaches him robbery. (*Ibid, 29, a.*)

3. Love labor, and hate grandeur. (*Aboth, 110, a.*)

4. Any study without labor ends in nothing. (*Ibid, 2.*)

5. Labor is important; she honors the laborer. (*Nedarim, 49, a.*)

6. Even flay a carcass in the streets to earn for your support. Do not say "I am a great man, it is not fit for me." (*Pesachim, 113, a.*)

7. The seven year famine never crossed the treshhold of the laborer. (*Sanhedrin, 29, a.*)

CHARITY.

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1. The Jewish nation possesses three distinguishing traits of character: Mercy, diffidence and charity. (*Yebamoth, 79, a.*)

2. He who avoids giving charity is equivalent to an idolator. (*Kethuboth, 68, a.*)

3. Pious men promise little and do much, wicked men promise much and do not even little. (*Baba Mezia*, 87, *a*)

4. He who says "I give this charity so that my son may live or that I may reach the paradise" is still a pious man. (*Baba Bathra, 10, b.*)

5. He who does charity secretly, stands higher than Moses. (*Ib d, 9, b.*)

6. He who gives charity will have educated and wealthy children. (*Ibid.*)

7. If a man brings a gift to a king he is in doubt whether it will be accepted ,and if it is accepted he does not know whether he will see the king, but if he gives to a poor man he is admitted to the presence of God. (*Ibid 10, a.*)

8. The poor heathen must be maintained as well as the poor Israelites. The sick heathen must be tended as well as the sick Israelites. The dead heathen must be buried as well as the dead Israelite. (*Gittin, 61, a.*)

9. He who lends a poor man money to be used in business, stands higher than one

who does charity. (*Sabbath, 63, a.*)

10. He who visits a sick man gives him life and is saved from Gehenna.—(Hell) *Nedarim, 40, a.*) See Note 2.

11. It is positive that he who pities humanity is a descendant of Abraham. (*Betza, 32, b.*)

12. The dove that was sent out of the ark, said to God: "Lord of the Universe, let my food be as bitter as the olive, and come from Thy hand, rather than as sweet as honey and come from the hand of man". (*Erubin, 18, b.*)

13. When it is decided to give charity and the deed is put off until to-morrow, it is like spilling blood. (*Sanhedrin, 35, a.*) See Note 3.

14. A wise man must not take up his residence where there is no provision for the poor. (*Ibid, 17, b.*)

15. The needy must be supplied with a horse and a slave if he has been accustomed to it. (*Kethuboth 67, b.*) See Note 4.

16. No more than one fifth of a man's

wealth should be spent in charity. (*Ibid.*)

17. Let your house be open to hospitality and the poor belong to thy household. (*Aboth 1, 15.*)

18. Not only the poor man of your own city, but those of other cities must be aided. (*Baba Mezia 31 , b.*)

19. A poor man who receives charity must also give. (*Gittin 7, a.*)

20. He who pretends to be blind or lame to obtain charity, will really come to that pass. He who takes charity without needing it, will be brought to that necessity. (*Ketuboth 68, a*)

21. If money is salted away, it diminishes. (*Ibid, 66, b.*)

ASSOCIATION.

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1. The noble of Jerusalem guarded themselves from three things: They did not sign as witnesses to a note unless they knew who the other signers were; they did not sit on a jury be-

fore they knew who their colleagues were; and they did not join in a meal unless they knew with whom they were to dine. (*Sanhedrin, 23, a.*)

2. A man should always conform with others. He should not sleep among wakeful, and not be awake among sleepers. He should not be merry among mourners, and not be mournful among merry. He should not sit among the standing, and not stand among the sitting. In short he must not be different from others. (*Derech Eretz Zuta, 5.*)

3. Keep distant from an evil neighbor and do not associate with the wicked. (*Aboth 1, 7.*)

4. A man and a serpent cannot live in one basket. (*Kethuboth 72, a.*)

5. Why does the vulture go to the raven? Because they are fit companions. (*Baba Kama 92, a.*)

6. Either company or death (*Taanith 23 a.*)

7. Go up a step and seek a friend. (*Yebamoth 63, a.*)

8. Woe is to the wicked, woe is to his neighbor (When the former is punished the

latter suffers.) (*Succa 56, b.*)

9. A rotten tree Keeps company with a barren tree. (*Baba Kama 92, b.*)

10. A myrtle among thorns is still a myrtle. (*Sanhendrin 44. a.*)

11. For a full store there are many brethern and good friends, but for misfortune none of either can be found. (*Sabbath, 32. a,*)

12. The King's wight has the King's right. (*Shebuoth 47, a.*)

13. Associate with the stout and you will become stout. (*Ibid.*)

14. Place a wet brand between two dry brands and the wet brand will also be burned. (*Sanhedrin, 93, a.*)

15. When the cat and the weasel become friends no good will result. (*Ibid.*)

16. The grass suffers because of the weed. (The innocent suffer because of the guilty.) (*Baba Kama. 92, a.*)

TRUTH AND FALSEHOOD.

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1. Learn to say "I do not know" if you do not want to be caught in a lie. (*Berachot, 4, a.*)

2. The seal of the Eternal God is "Truth" (*Sabbath, 35, a.*)

3. Truth stands, Falsehood falls. (*Ibid, 104, a.*)

4. Truth can easily be recognized. (*Sota, 9, a.*)

5. The punishment of a liar is, that, even when he tells the truth nobody will believe him. (*Sanhedrin, 89, b.*)

6. He who does not keep his word is like an idolator. (*Ibid 92, a.*)

7. A liar does not remember his lies. (*Ibid, 69, a.*)

8. A man will not lie about something that will become known. (*Rosh Hashana, 22, b.*)

9. A liar is rejected by God. (*Sota, 4,2 a.*)

10. You should not deceive a child, for by so doing, you teach it to lie. (*Succa, 46, b.*)

11. God hates a man who says one thing and means another. (*Pesachim, 113, b.*)

12. It is permissable sometimes to tell a lie, in order to avoid quarrel. (*Yebamoth, 65, b.*)

SLANDER.

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1. In the future all animals will gather around the serpent and ask "What do you gain by your bite? The lion, the wolf and other beasts of prey devour what they slay, but you gain nothing by your bite". The serpent will reply, "What does one gain by slander." (*Eruchin, 15, b.*)

2. He who slanders another, is a blasphemer. He deserves stoning. His sins are greater than idolatry, adultery and bloodshed. (*Ibid.*)

3. Why are a man's fingers like nails? Because when he hears an indecent remark he should close his ears with his fingers. (*Ketuboth 6, b.*)

4. Four classes of man are rejected by God: flatteres, liars, mockers, and slanderes. (*Sota 42, a.*)

5. Do not praise one too much, for it might turn into offence. (*Eruchin, 16, a.*)

WRATH.

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1. God loves a man who is slow in wrath. (*Pesachim, 113, b.*)

2. The life of a choleric is very miserable. (*Ibid.*)

3. Do not be angry, and you will not sin. (*Berachoth, 29, b.*)

4. A man's character can be perceived by his temper. (*Erubin, 65, b.*)

5. He who in his wrath tears his clothes or breaks utensiles, is like an idolator. (*Sabbath, 105, b.*)

6. He who is wrathful is destined to all the punishment of Gehenna. (*Nedarim, 22, a.*)

7. He who is wrathful forgets his learning and becomes more stupid. (*Ibid.*)

PRIDE AND HUMBLENESS.

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1. If a wise man is vain, he loses his wisdom, if he is a prophet he loses his devine gift. (*Pesachim, 66, b.*)

2 He who humbles himself, God elevates him, and he who is vain, is degraded by God. He who seeks high station, loses the glory of it, and he who flees glory, is sought after by it. (*Erubin, 13, b.*)

3. No man should assume a title which is not fit for him. (*Berachoth, 16, b.*)

4. Grandeur shortens the days of him who seeks it. (*Pesachim, 87, b.*)

5. He who is vain, is as one who denies the Deity. (*Sota, 5, a.*)

6. Pride is not fitting for women. (*Megilla, 14, b.*)

7. A proud man can not be borne, even by his own flesh and kin. (*Sota, 47, b.*)

8. Happy is the generation, in which the higher class lends its ear to the sensible words of the lower class, for then the lower class will always hearken to the higher class. (*Rosh Hashana, 25, b.*)

9. Be exceedingly humble in spirit, for the end of man is decay. (*Aboth, 4, 4.*)

FLATTERY AND HYPOCRICY.

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1. Do not tell all the good qualities of a man in his presence, you may do so in his absence. (*Erubin, 18, b.*)

2. A flatterer is generally caught in the trap of him whom he flatters. (*Sota, 41, b.*)

3. The flatterer brings wrath on the world, and he is hurled into Gehenna. (*Ibid.*)

4. Let thy "yea" be just and likewise thy "nay", Do not utter what thy heart does not think. (*Baba Mezia, 49, a.*)

5. The King Jannai said to his wife, "Have no fear of the saducees or the pharasees, but fear the hypocrites who perform all evil and demand the greatest reward. (*Sota, 22, b.*)

6. What is meant by a pious fool? One, who sees a drowning woman and refuses to rescue her, because it is sinful to look upon a naked female. (*Ibid, 21, b.*)

7. It is the duty of any one to betray a hypocrite. (*Juma, 86, a.*)

HONESTY.

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1. The first question asked when the soul appears before her Judge is: "Did you deal honestly?". (*Sabbath, 51, a.*)

2. It is wrong to cheat any one, even a heathen. (*Chulin, 94, a.*)

3. Do not steal, even if your purpose is only to tease. (*BabaMezia, 61, b.*)

4. Robbery is the greatest of crimes; for the Deluge was brought on because of that crime, although the people committed many other crimes. (*Sanhedrin, 108, a.*)

5. He who does not pay a workman his wages on time, steals his life. (*Baba Mezia, 112, a.*)

6. He who robs another, even if the value is less than a penny, robs his life. (*Baba Kama, 119, a.*)

7. Do not price goods if you do not intend to buy. (*Pesachim, 112, b.*)

8. Because of four sins do men lose their fortunes: not paying workmen in time, decreasing their wages, taking no interest in the affairs of the communiny, and being vain. (*Succa, 26, b.*)

9. Jerusalem was destroyed only because her inhabitants interpreted the laws according to the letter, (din Tora) and not according to

the spirit, (lifnim mishorath hadin), (*Baba Mezia, 30, b.*)

10. A man should not evade the payment of taxes. (*Baba Kama, 113, a.*)

11. Do not keep a vicious dog, or a broken step in your house, that people may not be hurt thereby. (*Kethuboth, 41, b.*)

12. He who enters a house unannounced, is hated by God. (*Nidda, 16, b.*)

13. Be of Aaron's disciples, peace loving and peace persuing, loving your fellow creatures and attracting them to the law. (*Aboth, 1, 12.*)

14. Let the honor of your associate be as dear to you as your own; be not inclined to anger, and repent one day preceding your death. (*Ibid. 2, 15.*)

15. Let the property of your neighbor be as precious to you as your own. (*Ibid, 2, 18.*)

16. Judge all mankind favorably and receive all man with a friendly mien. (*Ibid, 2, 15*)

17. Pray for the peace of the government, for were it not in reverence thereof, men would swallow each other alive. (*Ibid, 3, 2.*)

18. Do not unto others what you would not have others do unto yourself. (*Sabbath, 31, a.*)

PROVIDENCE.

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1. The feet of a man lead him to the place where he is wanted. (*ue a, 53, a.*)

2. Let the drunkard go; he will fall himself. (*Sabbath, 32, a.*)

3. The good man is saved from seven pits, but the wicked man falls into the first. (*Sanhedrin, 7, a.*)

4. When a shepherd is angry with the flock, he blinds the leader. (*Baba Kama, 52, a.*)

5. When the shepherd is lame, the flock runs away; but at the door of the stall, the sheep receive their punishment. (*Sabbath, 32, a.*)

6. Even the smallest accident does not happen unless it is the will of providence. (*Chulin, 7, b.*)

7. Man does not know when God helps him. (*Yuma, 28, a.*)

WEALTH AND POVERTY.

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1. Who is rich? He who enjoys his wealth. (*Sabbath, 24, b.*)

2. Who is rich? He who is contented with his lot. (*Abath, 4, 1.*)

3. A destitute man is like one who is dead. (*Nedarim, 64,*)

4. There is no poverty except in knowledge. (*Nedarim, 41, a.*)

5. If one tells you that your acquaintance is dead, believe him, if, however you are told that he has become rich, doubt it. (*Gittin, 30, b*)

6. Money purifies all baseness. (*Kidushon, 71, a.*

7. The spiritual head of a comunity should be aided materially and elevated to a higher position than the others. (*Horajoth, 9, a.*)

8. What should a man do to enrich his children? Let him fulfil the wishes of Heaven and those of his wife (*Tr. Kala.*)

9. Rich men are niggardly. (*Menachoth, 86, a.*)

10. No one is richer than a swine, no one poorer than a dog. (*Sabbath, 115, b.*)

RIGHTEOUSNESS.

—o—

1. The righteous promise little and accomplish much, while the wicked promise much and perform nothing. (*Baba Mezia, 87, a.*)

2. Through a good man all good is caused, and through a wicked man, misfortune. (*Sabbath, 32, a.*)

3. Virtuous people live even in death; vicious people are dead even in life. (*Berachoth, 18, b.*)

4. Virtuous people do not require the

erection of great monuments, their good deeds are their monuments. (*Shekalim, 4, b.*)

5. Even if a man should have been ungodly all his life, yet if he repent at last, he will be counted a truly righteous man. (*Kiddushin, 40, b.*)

6. Righteous men are more important after death than during life. (*Chulin, 7, b.*)

7. One should rather be among the persecuted than among the persecutors. (*Baba Kama, 93, a.*)

8. Happy is the man who hears and is silent; he shall be rid of hundred of annoyances. (*Sanhedrin, 7, a.*)

9. A comunity can exist only through such as are able to restrain themselvs in strife. (*Chulin, 89, a.*)

10. Jerusalem was destroyed only through its sham-faced inhabitants. (*Sabbath, 119, b.*)

11. He who sins and is ashamed is forgiven by God. (*Berachoth, 12, b.*)

12. Deliberatiness is worth four hundred gulden. (*Ibid, 20, a.*)

13. One should always be as the bending

reed, and not as the firm cedar. (*Taanith, 21, b.*)

14. Everything is in God's hand except piety, which is in the will of man. (*Berachoth, 33, b.*)

HONOR.

—o—

1. So important is the honor of man that it is even permitted to transgress a Biblical prohibition to sustain it. (*Berachoth, 19, b.*)

2. It is not the place that honors the man, but the man that adds lustre to the place. (*Taanith, 21, b.*)

3. Who is honored? he that honors his fellow-man. (*Aboth, 4, 1.*)

4. Let the honor of your disciple be as dear to you as your own, and the honor of your associate as your reverence for your master, and your reverence for your master like the awe of heaven. (*Ibid, 4, 15.*)

5. Hold strangers in suspicion as robbers, and honor them like Rabbis. (*Derech Eretz, 5.*)

DILIGENCE.

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3. Idleness brings to insanity. (*Ketuboth, 59, b.*)

2, If the housekeeper sleeps, the basket becomes empty. (*Sanhedrin, 7, a.*)

3, When your fire blazes, dig up your potatoes and roast them. (*Ibid, 33, a.*)

4. He who prepared on Sabbath eve, will eat on Sabbath. (*Aboda Zara, 3, a.*)

5, Every man has his fortune in his own hands. (*Jerushalmi, Peya.*)

ADVICE.

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1. When children say to you, "Build, and old people say to you, "Destroy" give ear unto the elders, for the Building of children is destruction, and the destruction of elders is building. (*Nedarim, 40, a.*)

2. Bad servants ask advise after they have done the act. (*Baba Bathra, 4, a.*)

3. Do not ask the aged for reasons; do not ask children for advice. (*Sabbath, 89, b.*)

LEADER AND COMMUNITY.

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1. The leaders of your age are as important as the leaders of previous generations. (*Rosh Hashana, 25, a.*)

2. When the fox is king bow to him. (*Megilla, 16, b.*) See Note 5.

3. Do not make a leader of a community without consulting the entire community. (*Berachoth, 55, a.*)

4. No law should be made for a community unless it can be endured. (*Baba Kama, 79, b.*)

5. All those who are engaged in the service of the congregation should act only for the glory of God. (*Aboth, 22.*)

6. If a peasant becomes King, he does not abandon his basket. (When a man of low station becomes elevated, his former position is easily recognizable. (*Megilla, 7. b.*)

7. An ignorant leaps always to the front. (*Ibid, 12, b.*)

8. When Israel is in misery and one of their own number wants to leave them, two angles come and, putting their hands on his head, say, He who separates himself from the community, will not see its joy!. (*Taanith, 11, a.*)

9. It is written in the Script (*Ex.* xviii, *12*) "Moses' hands were heavy; and they took a stone, and they put it under him, and he sat thereon" Did not Moses have a cushion or a cloth on which to sit? But Moses said "Israel is now in suffering, so I, too, will suffer." He who joins in the suffering of the community, will be rewarded with the happiness of the community. (*Ibid.*)

ISRAEL.

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1. The people of Israel are compared in the holy Script to the stars and to the dust, When they are elevated, they reach the stars, when they are degraded, they mingle with the dust. (*Megilla, 16, a.*)

2. Israel is compared to an olive, (*Jeremiah*, xi, *16.*) For even as an olive does not give up its oil without pressure, so Israel does not become bettered in religion except through persecution. (*Menachoth, 53, b.*)

3. God does not punish Israel unless he furnishes the remedy before the ailment. (*Megilla, 13, b.*) See Note 6.

4. Proselytes are to Judaism as an excrescence to a body. (*Yebamoth, 47, a.*)

5. God prohibited the Jews from stirring up strife in the nations among whom they dwell and from regaining Palestine by force. (*Kethuboth, 111, a.*)

6. God conferred a most gracious favor on the Israelites by scattering them among different nations. (*Pesachim, 87, b.*) See Note 7.

MISCELLANEOUS.

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1. Whether a fruit will grow well can be foretold in the bloom. (*Berachoth, 48, a.*)

2. Hang food on the swine's neck, he will do as he is accustomed to. (*Ibid, 43, b.*)

3. A prosecutor cannot be a defender. (*Ibid, 59, b.*)

4. A captive cannot set himself free. (*Ibid, 5, b.*)

5. Chew well and you will find it in your feet. (*Sabbath, 152, a.*)

6. Two is better than three—two feet in the youth, three in old age.—(*Ibid.*)

7. An ass is cold even in the summer. (*Ibid, 53, a.*)

8. A fool feels nothing. (*Ibid, 13, b.*)

9. If a dog barks at you go into the house, if a lion growls, flee. (*Erubin, 86, b.*)

10. A dog in a strange place does not bark seven years. (*Ibid, 61 a.*)

11. A filer is killed by his own file.

12. Music that is loved by educated people is despised by the ignorant. (*Yuma, 20, a.*)

13. If speech is worth one dollar silence is worth two. (*Megilla, 18, a.*)

14. The goose goes with bent head, but its glance reaches in all sides. (*Ibid, 14, b.*)

15. Not the mouse but the hole is the thief. (*Kidushin, 56, b.*)

16. When one reproaches another he rebukes him with his own fault. (*Ibid, 70, a.*)

17. Do not throw dirt in the well from which you drink. (*Baba Kama, 91, b.*)

18. The lord gives the wine, but the servant receives thanks. (*Ibid.*)

19. Money is the best broker. (*Ibid, 63, b.*)

20. A free doctor has no value. (*Ibid, 85, a.*)

21. The more ingenious one is the more mistakes he makes. (*Baba Mezia, 96, b.*)

22. One coin in a box rattles loud. (*Ibid, 85, b.*)

23. Envy of learned men increases wisdom. (*Baba Bathra, 21, a.*)

24. The debtor is a slave to the creditor. (*Ibid, 171, a.*)

25. When the thief loses his craft he becomes pious. (*Sanhedrin, 22, a.*)

26. A camel wanted horns and his ear was cut off. (*Ibid, 106, a.*)

27. One who adds, diminishes. (*Ibid, 29, a.*)

28. Many old asses wear the skin of the young. (*Ibid, 52, a.*)

29. Smash the scull of the best serpent. (*Roshi, Ex. 14.*)

30. Walls have ears. (*Wagakra Baba, 32.*)

NOTES.

1. The Talmud Jerushalmi relates the following instances: A man gave his father broiled doves to eat. The father asked his son where he obtained such rich food, and the son replied: "Eat old man, it is none of your business." Another man was very poor and had not enough to sustain his father, so he asked him to help him in the mill, and showed him great respect.

2. In Ta'mud (*Nedarim 40, a.*) is related that one of Rabbi Akiba's pupils once became ill; the teacher visited him, and not finding any

attendant, he remained with him, scrubbed the floor, and, in fact, did everything to make the sick man comfortable, until he became convalescent. The invalid said to Rabbi Akiba: "Rabbi, you have given me new life." Rabbi Akiba afterward publicly preached that he who does not visit a sick person is a spiller of blood.

3. Tradition tells us the following: Rabbi Nachum, of Gimzo, once journeyed to visit his wife's parents, and he took with him three asses laden with provisions and articles of value. A poor man approached him and begged a piece of bread, and Nachum said to him: "Wait a minute until I unload my ass", but before he finished the task the poor man fell dead. As soon as Nachum saw this he threw himself upon the dead body and cried out: "The eyes that not pity you shall become blind, my whole body shall become covered with sores and wounds." The scholars exclaimed: "Woe is us that we see you in such a terrible state," but Nachum answered: "Woe would be unto me if you did not see me in such a terrible state. (*Taanith*, 21, *a*.)

4. Hillel, the patriarch, once bought for a poor man who was descended of a rich and reputable family a horse to ride, and daily engaged a servant to attend him. One day he could get no one to perform that service, so he acted as attendant himself and followed him four miles. (*Kethuboth*, 67, *b*.)

5. One month in the year, so the fable has it, the fox is king over all animals, and all acknowledge him, though he is the weakest. The moral is that when one is elevated to office from no matter how low a station, he must be respected.

6. Many facts in the history of the world prove this. The most important of these facts is that in the same year that Jews were driven by Ferdinand and Isabella, America was discovered by Columbus, who was assisted by Isabella. To this day America serves as an asylum for Jews who are persecuted in the land of their birth.

7. So that the Jews might spread the truth of the Unity of God through the whole world, and if they would be persecuted in one country their brethern in another country may be able to help them in their distress.

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